15: U.S. Navy--29 [7] (no date) 1944 Formosans
116, 181, 178, 584, 562

"The general atmosphere of life on Taiwan has been always somewhat less conservative than on the Chinese mainland. Indeed, there are many evidences of the pioneer spirit at work. A girl still has very little to say concerning the choice of a husband, and the parents or eldest relatives on both sides actually carry out the negotiations leading to marriage. Still there is much less of the prenuptial seclusion of women in Taiwan. Marriages are frequently arranged after a young couple has had an opportunity to see one another in public (but not alone)."

15: U.S. Navy--29 [8] (no date) 1944 Formosans
116, 582, 584

"Marriage for both sexes comes early, usually before the age of twenty, and can take place only after a 'go-between' has brought each side to terms concerning dowry and wedding day. These go-betweens are sometimes friends of one family or the other, but most often are professional matchmakers who receive fees in cash or in presents to an amount commensurate with the wealth and social standing of the families concerned. Once a match has been agreed to, presents are exchanged formally and a preliminary betrothal contract is drawn up, giving data concerning the families and the pedigrees of each contracting party."

15: U.S. Navy--29 [10] (no date) 1944 Formosans
116, 584, 565

"The period of probationary agreement is longer or shorter as the means of the families permit or the soothsayers direct. Among the poorest coolies and farmers it is very short or may be almost dispensed with because of the lack of funds or goods for fees and gifts and because of the necessity to get a new woman into the house for cooking, cleaning and working for the welfare of the new family."

596 no uncle, the mother, although this happened rarely, assumed authority. Household management, as well as external business affairs, was the responsibility of the male head.

596 562 The position of women was subservient; women had few property rights, and they themselves were the property of men. Confucian principles taught that woman's world was in the home, that a virtuous woman would obey her father before marriage, her husband after marriage, and her son after the death of her husband. Daughters at home were temporary members of the family who would someday marry and join their husbands' households. When a family estate was divided, all property was distributed among the males. Wives and daughters were their husbands' and fathers' heirs only in those cases where there were no males to inherit. Instances of women dominating men were not unheard of, but always at the sacrifice of the man's self-respect and as a subject of ridicule. As a daughter-in-law, a girl had to please her husband's parents, her husband being subordinate to his father in the family. A husband, out of filial piety, had to side with his mother if she happened to be harsh in her treatment of his wife.

584 596 Marriages were arranged by the parents. Happiness of the couple was not a consideration,

584 for the perpetuation of the family was the prime
596 motive for matrimony. Very often people married without knowing each other previously. Since to marry was to bring forth a new generation, concubinage for the purpose of procreation was not frowned upon. Where there were no sons in the family, adoption of the children of close relatives or friends was encouraged. As Mencius taught: There are three things which are unfilial, and to have no heirs is the greatest of them.

596 Although the extended family was pre-
593 dominant in pre-Japanese Formosan society, no familial relationship was closer than that found among the members of a nuclear family. In an extended family, a father might have a tight control over his married sons, but he would grow old and his sons' attentions and affections would revolve around their wives and their children.

Within a nuclear family the father-son relationship was said to be the closest.[3] A son

3. Shoji Yamanaka, "Rigen ni arawareta Taiwan oyobi Shina no kazoku seikatsu," ["Family Life in Taiwan and China as Expressed in Sayings and Proverbs"], Taiwan bunka ronso, Vol. II, [Symposium of the Culture of Taiwan], Taihoku, Shimizu shoten, 1943, pp. 1-107.